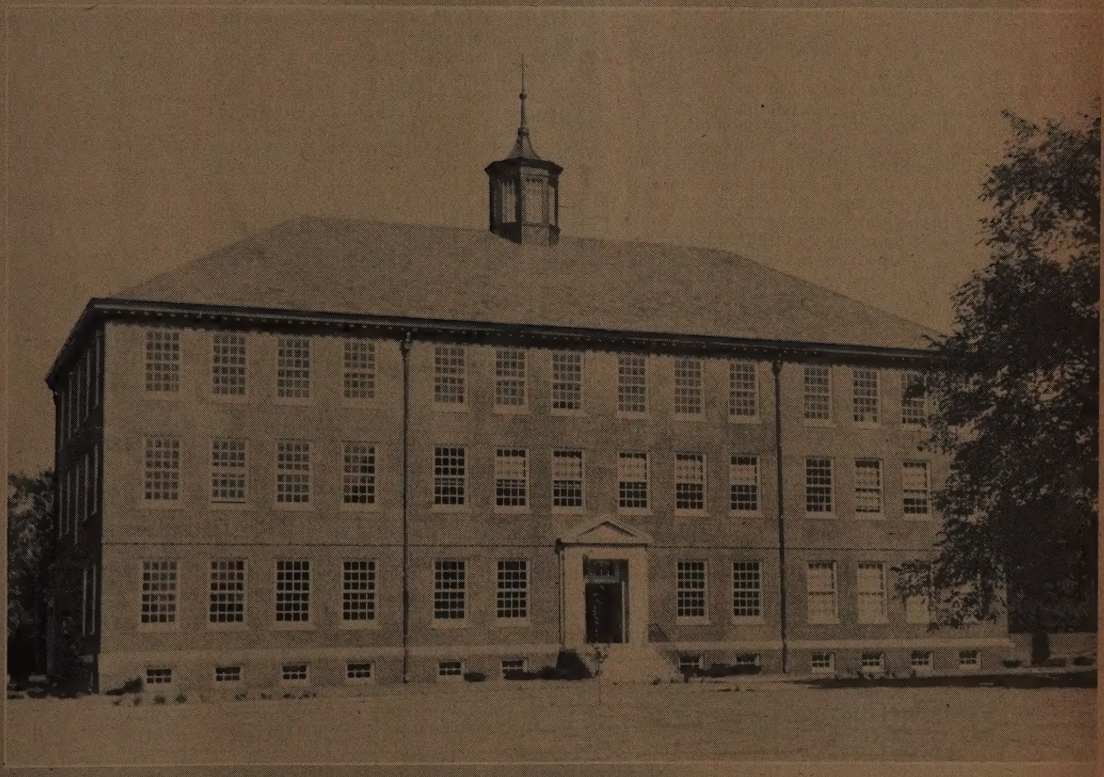
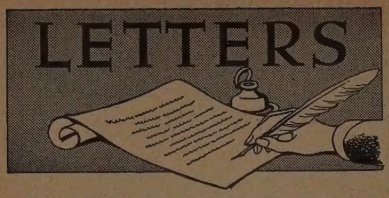
THE *Lutheran* WITNESS

LIBRARY
WITTENBERG COLLEGE

July 10, 1951



Baepler Hall, Concordia, Missouri



This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld by the Editors upon request.

The opinions expressed by readers are not necessarily those of the Editors.

NEW GUINEA MISSION FIGURES

DEAR EDITORS:

The LUTHERAN WITNESS, April 3, 1951, p. 114, under the subheading "A Unified New Guinea," states that "in another area, the Central Highlands, the three-year-old Missouri Synod mission numbers about 1,690 souls." This creates the impression that we have here a baptized membership of that number, whereas that figure was but a rough estimate of the number of natives who were attending preaching services during 1950. At the present time the Word of God is being preached to about 3,000 natives every Sunday, but it must be realized that these people are heathen, and many years can be expected to pass by before any of them are baptized into the Christian faith.

Wabag, New Guinea — IAN KLEINIG

ONE VOICE

DEAR EDITORS:

After some 30 years of enjoying and boosting the WITNESS, my interest is waning. I now pass up the editorials unless a headline rings the bell. Reading selectively, my interest is impelled by seeing who dishes up the spice and flavor.

Are our readers now stimulated more by anonymity? Why are the editorials unsigned now? It couldn't be lack of journalistic courage, for all of you are distinguished for your forthrightness. It couldn't be opinionated disagreements, for we have a top-drawer Christian editorial committee. It couldn't be lack of one voice in an official organ, for even our Lord identified most of His writers in His Official Organ.

St. Louis, Mo. — VICTOR STELZER

ED. NOTE. — *Your opinion and comments are appreciated by the Editorial Committee. You have indicated the answer: Because the editorials are the one voice of the committee rather than the views of the individual members of the committee, the editorials are not signed individually.*

ADVOCATES LESS SMOKING

DEAR EDITORS:

Enclosed is a clipping from the *Lutheran* which I hope you will use. In many of our congregations we open the meetings with "prayers and cigarettes," a pool-room atmosphere in which to conduct the Lord's business. It doesn't seem right to me; perhaps better days are coming.

Sturgis, Mich. — ALFRED FROH

ED. NOTE. — *The clipping reads: "Last month (May 24) 12 students at Concordia College, Milwaukee, Wis., were rewarded with a banquet for having refrained from smoking cigarettes, cigars, or any form of tobacco during their six-year stay at the school. The non-smokers' event, inaugurated 15 years ago, has become "an institution" at Concordia, officials say. The average number of non-smokers in all graduating classes has been eight. This year's class of 42 ranks high with its even dozen. Lowest number on record: three." . . . Let us add that Christians would do well to examine their smoking habits from the viewpoint of stewardship — both of health and money. It is also self-evident that consideration for non-smokers would suggest avoidance of smoking at congregational meetings.*

FROM JAPAN

DEAR EDITORS:

I enjoy the LUTHERAN WITNESS very much. The 45 Division is now on the Island of Hokkaido, Japan. It is a very nice place, but nothing like the good U. S. A.

We have very capable Army chaplains and a beautiful chapel — it's very nice compared to the other buildings. The Japanese people live in poverty — and what a pity to see the children in rags, no shoes and dirty. No education to speak of. If the people in the States could see these people, they would realize how lucky they are.

Shall close, and may God bless the work you and the staff of the LUTHERAN WITNESS are doing. I enjoy it a lot.

June 18, 1951 — PFC. WARREN SELL

FROM KOREA

We crossed the 38th parallel again during this month. For me it is the third time since coming to Korea. We made a lot of moves this month, some were short ones, some a little longer. Each move takes practically a day's work to get ready and then to set up again. To date we have moved 51 times since coming to Korea. We are located in a rice paddy, which, when it rains, becomes a field of mud, "gooey," sticky mud. You don't have much of a choice for locations, as Korea is mostly mountains with rice paddies sandwiched in between them. Regardless of situations and conditions, the work of the Church goes on. Although I had only nine services this month, I still averaged fourteen per month for the last nine months in Korea. — CHAP. J. W. GRAPATIN

✠

ON THE COVER

Baepler Hall is the new administration-classroom building dedicated at St. Paul's College, Concordia, Mo., on May 3. It was named in honor of Dr. Andrew Baepler, the first professor and president of the college, 1883. After a later term as president of Concordia, Fort Wayne, Ind., he returned to St. Paul's to teach English, retiring in 1925. The building contains classrooms, library, reading room, offices, reception room, and chapel with a new Moeller organ. Cost of the building, plus a new campus heating plant erected at the same time, was about $400,000. Chimes and many of the furnishings were given as memorials, including a picture of the late President Albert J. C. Moeller from the sophomore college class. The Rev. Armin C. Oldsen delivered the dedicatory address, and Prof. O. T. Walle, acting president, participated in the ceremonies.

For Those in Service

Lord God of endless mercy,
Protect and guide and bless
The many men and women
Who taste war's bitterness.

And when the battle rages,
Grant them an inward peace,
And let them feel Thy nearness
Until the conflict cease.

Command Thy holy angels
To guard them all their days
Grant firmness in temptation,
And keep them in Thy ways

When they are tired and lonely
For home and family,
Refresh them with Thy presenc
And give them joy in Thee.

Tucson, Ariz. — MARIE C. TU

✠

East from West

As far as east is from the west —
Unmeasured, endless space —
Our sins shall be removed from us
O boundless, matchless grace!

Thou'lt not, O God, with anger b
Nor curse in rage my name,
But heal Thy sin-sick, weeping chi
Wipe out all guilt and blame.

Thy face Thou turnest from my s
Dost blot it from Thy book,
And bend'st on me Thy loving glan
As on the thief Thy look.

"Come now, O sinner," Thou dost
"Thy sins, like scarlet deep,
Shall be as white as snow." O Lo
For very joy I weep!

Champaign, Ill. — H. A. SCHROED

The Lutheran Witness

Official Organ of
The Lutheran Church — Missouri Syno

Published biweekly by
CONCORDIA PUBLISHING HOUSE
O. A. Dorn, General Manager
3558 S. Jefferson Ave., St. Louis 18, M

Direct all correspondence on business m and changes of address to the Business C Changes cannot be made without the old ad as well as the new. If possible, please address stencil impression from a recent and note postal zone number for new ad if city requires it. Three weeks' notice req

EDITORIAL COMMITTEE
G. V. Schick — R. R. Caemmerer
L. W. Spitz — A. C. Repp — Lois Sohn, Ed. Ass

All articles, church news, announcements, uaries, poems intended for publication in paper, all books for review, and all ge correspondence should be addressed to the torial Office, 801 De Mun Ave., St. Louis 5

All reports of ordinations, installations, de tions, and anniversaries should be sent t Statistical Bureau, Concordia Publishing H St. Louis 18, Mo.

Much of our news is received from Reli News Service, the News Bureau of the Na Lutheran Council, and our Department of lic Relations.

PRINTED IN

THE LUTHERAN WITNESS, July 10, 1951, Vol. LXX, No. 14

Published biweekly by Concordia Publishing House, O. A. Dorn, General Manager, 3558 S. Jefferson Ave., St. Louis 18, Mo. Subscription: $1.50 a strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailin special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 5, 1918.

Happy Cross-Bearers

1 Peter 4:12-19

Christian heart on roses treads
n when the cross's weight it dreads.

runs the legend of the Luther em-
em: the cross on the heart on a
Christians are not hothouse
s that God protects from the
s of adversity, the heat of temp-
n, and the chill of sorrow. Some
ve that the great God of heaven
earth always guarantees His own
om from pain, from distress, and
financial reversal. The argument
like this: God is all-powerful,
is good, God is love; hence only
can accrue to His children. For
to experience aught else indicates
something is amiss with regard to
relationship with God.

ut Peter doesn't agree. He implies
the Christian's shoulders are de-
ed for cross-bearing. This is not
cross Christ bore. Only He could
y that. And carry it He did once
for all. "He bore our sins in His
body on the tree" (1 Peter 2:24).
one offering He perfected forever
n that are sanctified" (Heb. 10:14).
puny strength could never have
e, and need never, thank God,
His cross.

Nor is the Christian cross the dis-
s and suffering that results from an
life. The drunkard, now repentant,
ot infer that his liver condition is
oss, even though he bear it man-
and with becoming resignation.
embezzler caught and convicted,
gh converted, cannot refer to his
bars and prison garb as a cross.
man who suffers because of his
is rightly one who shares Christ's
erings. "Let none of you suffer as
urderer, or as a thief, or as an
doer or as a busybody in other
's matters" is the way Peter puts it.

Standard Equipment

Cross-bearing is reproach for the
e of Christ. Whatever comes to a
istian because of his Christianity is
oss. If a young Christian girl is
ned by her fellow workers because
observes Christian standards of
ty, that is a cross. If a student re-
es a lower mark or fails to graduate
use he holds the doctrine of special
creation as taught in Genesis I and refuses to accept the evolutionary hypothesis, that is cross-bearing. Should a salesman lose his position or a promotion because as a Christan he will not misrepresent his company's merchandise, that is reproach for the name of Christ. If a Christian business man is forced into bankruptcy by unethical practices used against him simply because he will not join an organization that is anti-Christian in character, that too is partaking of Christ's sufferings.

In Peter's day the Christian religion was an illegal religion. Nero had already initiated the program which would eventually culminate in the first persecution of the Christian Church. Soon "the little Caesars," the governors of the provinces, would adopt the same hostile attitude. Hence he warns that fiery trial must be expected.

In our day, it is true, we haven't seen as much of "fire and sword" as in Peter's day. But we have seen it. Hitler in Germany, Stalin in Russia, Franco in Spain, are only a few of the many who, like Nero, have loaded crosses on Christians. The world has never loved Christ or His ways. Certainly it cannot love those who belong to Him. In Peter's day, as in ours, a wide gulf divided the world's thinking from that of the Christians'. The consistent Christian must always expect the enmity of the consistent worldling. Like oil and water, the two simply do not mix. It is not strange that suffering comes. But it is strange and perhaps not a little dangerous for the Church to have the support and the friendship of the world. It would seem to indicate that its Christian witness is none too strong, nor as uncompromising as Christ wants it to be. Rest assured, when the Christian Gospel is presented clearly and lived plainly, the world and its fierce master will bring to bear with all their diabolical hatred against God's own. So the cross comes.

Rejoicing in Tribulation

When this same Peter and the Apostles were jailed and beaten by the Sanhedrin for preaching Christ, they rejoiced that they were counted worthy to suffer shame for His name (Acts 5:18).

When Paul and Silas were beaten and imprisoned for freeing the demonized Philippian damsel from her affliction, they sang songs of praise to God at the midnight hour. Thus the pattern Peter here advocates for Christians under the cross was set. Not complaint, grumbling, a long face and profuse tears, but rejoicing is the Christian's answer to the cross. But it isn't an easy task to sing songs out of the night. Praise instead of plaint doesn't come naturally. It is possible only when God's Holy Spirit shows us the blessedness of suffering as Christians.

First, we are sharers of Christ's suffering. We become, in a very real sense, partners with Him. We enter into a more intimate bond and a closer connection with the Author and Finisher of our faith. We also enter the select company of the martyrs, Apostles and Prophets. To be able to suffer a little for Him who suffered so much for us is a wondrous privilege, and one ever so esteemed by Christians.

As in the early years, so today, the heathen world fails to comprehend the joyful Christian suffering. But often it seeks to learn the secret of its power. This has led to many a conquest for Christ. The blood of martyrs still is the seed of the Church.

Clinging to Faith

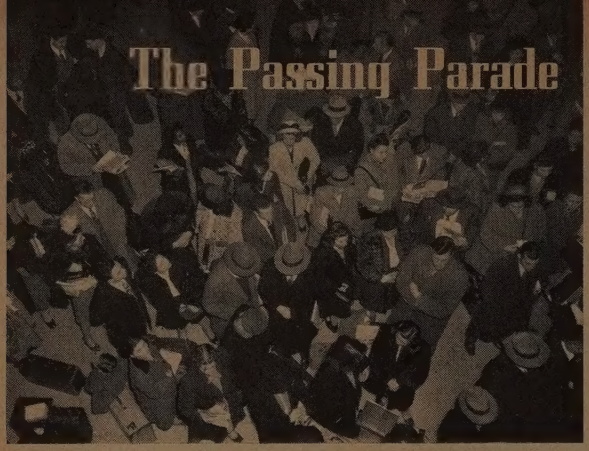
Aesop's fable of the contest between the sun and the wind in seeking to divest a wanderer of his coat is an excellent illustration of what sharing

By the REV. A. C. NITZ

St. Paulus, San Francisco, Calif.

Christ's suffering can mean for the Christian. The wind's tearing and tugging resulted only in the coat being pulled tighter about the wearer's shoulders. It was the warm rays of the sun that removed it. So with our Christian faith. Not adversities but good days are more apt to cause it to be removed. The more we suffer, the closer we cling to Christ and to His Gospel. In general, the era of persecutions was a most wholesome one for the Church. The era of popularity that began with Constantine caused it to deteriorate. In the days of severe judgment the cross undergirds and strengthens the ship of faith and helps it to ride out the storm.

When suffering comes for Christ's sake, it is the Spirit's strong testimony that we are God's. If we were of the world, the world would love us, says Christ. Hence hatred, borne on account of Christ, is the testimony of the Spirit that God's special blessing is resting upon us. It is a prologue to the "Well done" and "Come unto me" of the Last Judgment. "Blessed are ye, when men shall revile you."



A. DEVANEY, INC., N. Y.

The Passing Parade in Washington

By the

REV. O. C. J. HOFFMANN

New York, N. Y.

In Washington, D. C., and environs 253,700 people work for the United States Government. They are employed by 158 departments, 38 of which have been broken down into 888 divisions, bureaus, and agencies. All of these governmental departments are sincerely convinced that the well-being of the country depends upon their existence. Some of them are right.

Spotlight on Ordinary People

Most of them are just ordinary people who do a good day's work and want to get home for a few hours with the family, a drive around the beautiful environs of the capital city, a quiet evening watching TV, or the regular Thursday night choir practice at church.

As one might expect in a representative American group, a certain proportion of Government employees attend church regularly, others occasionally, and a good many seldom, if at all. This is true of clerks as well as of officials in the higher brackets.

It is not surprising that there should be self-seekers in Washington. They exist in every segment of American society, sometimes even in the churches! Podunk has very little reason to point the finger at Washington on that score! The problem of curbing the selfish is accentuated in the nation's capital, of course, because the light of publicity is focused on everything that happens there.

Newspapers and radio networks maintain special staffs to gather news, background material, and feature stories regarding every figure of importance in the Government. A Pulitzer Prize awaits the newsman who can sniff the first breath of scandal and can keep it to himself until he gets his article (or, better, his series of articles) written.

In addition, tremendous pressures are exerted on all responsible Government officials by various pressure groups: business associations, labor organizations, State and municipal officials, veterans' organizations, welfare groups, educational associations, and many others. Government officers are generally responsive to the reasonable requests of such groups, since they presumably represent the considered wishes of a sizable number of American citizens. Sometimes they do, sometimes not.

Individual Citizens Count

On the other hand, a single citizen with a single letter showing evidence of careful thought and intelligent viewpoint can have more influence in Washington than a pressure group bent only on serving its own interests. The interests of the individual citizen receive a great deal more attention in Washington than is popularly supposed, particularly if his interests coincide with those of many other citizens.

Some cynicism about Washington officialdom is certainly justified. The blasé and uninterested county clerk has his counterpart in Washington, occasionally even in the higher echelons of the Government. Most Government officials, however, are sincere servants of the people, trying to do the right thing, often under heavy political pressures and with little support from the cynics back home.

When you write to Washington, please remember that a person very much like yourself is going to receive your letter. If he agrees with you, he will very likely try to help you or to do something about the situation which caused you to write. In order to get action, he may have to convince a few other people. That takes time. Moreover, it presents the possibility of failure. It may be difficult to get action from another responsible official who is not impressed with the urgency of your problem. It may be, too, that this official has just received two letters opposing your point of view. As a result, there will have to be inquiries for further information, conferences, and correspondence — all causing delays not readily understandable to the initial correspondent.

Most American citiz
never write to Washing
"What's the use?" they
"No one will ever pay
attention to what I thin
Washington is always int
ested in what you think —
is willing to consider y
opinion if you express yo
self clearly and logically.

Washington Wants to Be Helpful

I dropped into the office of a Uni
States Senator from one of the m
western States recently for a perso
call. I just wanted to say hello
introduce my nine-year-old son, w
had never met a Senator before.
Senator chatted with us as any fri
would, and then said, "Any time
want us to do any errands for you,
us know." This attitude is much m
common than most American citiz
are aware.

The United States Government
composed of three main branches,
legislative, the executive, and
judicial. To the average citizen th
branches of the Government seem
times to be pulling in different dir
tions. In reality, the various branc
are pulling together within the fra
work of all the tensions that
founding fathers deliberately wr
into the United States Constitution.

In view of these constitutional t
sions which have become a part of
in our republic, the average citi
cannot expect the Government to ju
in obedience to his every whim,
matter how brilliant and helpful
suggestions or demands may be. To
most helpful, an American citi
ought to acquaint himself with
limitations and capabilities of
Federal Government, that he may
ert his influence to the greatest possi
extent for good.

Start at Home

The place to start is at home.
acquainted with Washington by gett
acquainted with the United Sta
Representative from your distr
Give your Representative a chance
become acquainted with you. If
cannot do this personally, write a le
about an issue on which you have sc
convictions. Write temperately, w
courtesy and good sense. Above
write as a Christian would.

Synodical Relations with Feder
Government

The Public Relations Departm
of the Missouri Synod maintains
office in Washington for governme
relations. Governmental relations
a church body like the Missouri Sy
means "knowing the right people"
a great many departments whose g
ernmental functions touch the life

hurch. Knowing the right people, ary to the usual impression, is matter of throwing one's weight d through influence or personal " It is just exactly what the e implies, without overtones or tones: knowing those hard- ng people in Congress and in dual Government departments, ies, and bureaus whose business o carry out a particularly assigned often highly technical task effi- y and honestly — for Uncle Sam. ie "right people" who really are responsible for what actually gets done in Washington are genuinely tired of personal preference and political pull. Many of them are consciously servants of the people, interested primarily in whether you can make a good case for your cause rather than in the number of strings you can pull.

If there are people in Washington intent only upon selfish gain and personal privilege, all too often it's because some of us did not do our duty back home — in our local communities, at the ballot box!

TO JOIN OR NOT TO JOIN

By PAUL M. BRETSCHER

Chairman, Synodical Commission on Fraternal Organizations

ricans are joiners. They join as- ociations, societies, guilds, leagues, clubs. They join these organiza- for many reasons — financial, cal, social, cultural, moral, and ous. There are in existence life- ance companies, benefit societies, unions, co-operatives, associa- devoted to the pursuit of educa- the languages, the sciences, the arts, and other areas of interest. is good and often desirable for tians to join such organizations ded they are so constituted and perated that Christians can as bers of these organizations pro- God's glory and the welfare of fellow men and provided the ac- es they are expected to engage in ot conflict with their Christian iples. Being in the world and liv- ut their lives in the world, Chris- may even have ample opportunity embers of these organizations to their Christian witness to bear llow members. Oftentimes Chris- holding responsible offices in organizations are in a strategic ion to give evidence of the Chris- hope that is in them.

here are, however, some basic derations which Christians bear in as they give thought to the pur- and practices of the organiza- they have joined or contemplate in. These considerations are:

The most glorious organization to h Christians belong is the Chris- Church. The Savior Himself ded the Church (Matt. 16:18). He hased the Church with His own d (Acts 20:28). To be live and ac- cells in the body of Christ, which is Church, must be the deepest ern of Christians. Their pre- ent allegiance belongs to the or and to His Church. Their mem- hip in secular organizations may time interfere with their loyalty devotion to their exalted Lord s Christ and His Church.

2. The Church itself, as, for instance, The Lutheran Church — Missouri Synod, approves organizations devoted to the pursuit of important activities of the Church, such as missions, Christian education, and charitable endeavors. Our own Church looks with favor on the aims and objectives of such organizations as the Lutheran Laymen's League, the Lutheran Women's Missionary League, the Walther League, Lutheran Education Association, Associated Lutheran Charities, and others. Membership in these organizations provides Christians with fine opportunities to manifest

their devotion to the Savior and to the cause of His kingdom. The blessings which have come to our Church through these organizations are inestimable. We have a right to say: "God bless the men, the women, and the young people who belong to and support these organizations with their various talents."

3. There are, however, many organizations in our country which Christians seeking to do the will of God in all things will not join. They will not become members of churches which not only tolerate but even promote soul-destroying errors. They will not be initiated into religious cults which parade in sheep's clothing but are, in reality, ravening wolves. They will not become affiliated with organizations which deliberately aim to destroy both State and Church. They will be seriously concerned about joining, or continuing their membership in, organizations which require initiation on a ritual which is at variance with the most sacred Christian truths. These organizations, which our Church terms "lodges," demand belief in God, but not in the God and Father of our Lord Jesus Christ. Their rituals often provide for an oath which a Christian cannot but regard as unnecessary or even frivolous and blasphemous. These rituals oftentimes promote salvation by the Law and by good works, not by faith in Jesus Christ. They often provide for prayers not directed to the Triune God and not spoken in the name of Jesus. They frequently provide also for burial ceremonies based indeed largely on precious words of Holy Scripture but promising eternal life on the ground of one's having been a loyal member of the organization. These organizations most frequently claim to be nonsectarian and to allow for complete religious freedom. Nevertheless, their rituals disregard, level out, or even deny the most precious truths of the Christian faith in order to make their moral and religious principles acceptable to anyone joining the organization regardless of his religious convictions.

For more than a hundred years our Church has testified against doctrinal errors in many churches and cults. But it has also testified against the false religious views and principles expressed in the rituals and other literature of many secret oath-bound societies. It has done so because it believed that the worship of a "god" other than the Triune God is idol worship; because it was mindful of the Savior's directive "All men should honor the Son even as they honor the Father; he that honoreth not the Son honoreth not the Father, which hath sent Him" (John 5:23). It has done so moved by its unflinching loyalty to the Word of God and to the saving truths of the Holy Scriptures. The most recent statement issued by our Church *re* secret oath-bound organizations appears as follows in the *Proceedings* of its triennial convention held in Milwaukee in June, 1950:

Resolved, That we affirm this position of Synod [namely, paragraphs on "lodges" adopted in 1926 and 1929] with respect to lodges;

That we urge all pastors and congregations to exercise great vigilance in this matter;

That such pastors and congregations as neglect their duty in this respect be properly admonished according to Matthew 18 by fellow Christians, fellow pastors, and District officials; and

That where all such evangelical dealing with offending pastors or congregations fails, the matter be taken to the *Praesidium* of Synod and finally to Synod itself, if necessary, for proper action.

The position held by our own Church *re* secret oath-bound organizations is shared by the other Lutheran bodies comprising the Evangelical Lutheran Synodical Conference in North America (Evangelical Lutheran Joint

Synod of Wisconsin and Other States, Slovak Ev. Lutheran Church, The Norwegian Synod of the American Ev. Lutheran Church). The secretary of the **Joint Synod of Wisconsin and Other States,** Prof. Winfred Schaller, writes me under date of April 25, 1951:

As the organizations mentioned [lodges and similar organizations] have in general a deistic religion, are anti-Christian in character and teach synergism in its crassest form, we consider it a contradiction in itself to try to be a member of the Lutheran Church and a member of such a society at the same time. Joining such organizations is an act which severs the true fellowship with the Lutheran Church. The simple command of the Lord: Flee from idolatry! covers the situation nicely.

The constitution of the **Norwegian Synod of the American Ev. Lutheran Church** has the following provisions:

Chapter II, par. 3: As permanent (standing) members may be admitted, etc. . . . Members of secret societies may not be admitted as permanent members of the Synod.

Par. 4: When a congregation wishes to join the Synod — there shall accompany its application a) A copy of the congregation's constitution and by-laws, which must require b) That members of secret societies shall not be admitted into the congregations.

Chapter III, par. 3: Every congregation which has joined the Synod should arrange to be represented at the Synodical conventions. . . . . The representatives must be men of good repute who are not members of any secret society.

The position *re* "lodges" held by the **Slovak Ev. Lutheran Church** is articulated in a recent communication to the writer by the Second Vice-President of this body, the Rev. Jaroslav G. Majoros. He writes:

We have a clause in our Synod's Constitution against membership in secret societies, but I do not have the revised version on hand. However, at our Minneapolis convention two years ago we approved the points pertaining to Masonry in the report of the Executive Board. . . . . These read as follows:

3. The stand of the Slovak Ev. Lutheran Church (Synod) is that Masonry is un-Christian, anti-Christian, is a religion and that Masonry and the Church are incompatible.

6. That Masonry is a religion, and this is amply supported by accepted writings: "Christ and The Lodge" by Rev. S. H. Swanson, "A Handbook of Organizations" by Theodore Graebner, "Freemasonry" by Martin L. Wagner, "Opinions on Secret Societies" as collected by William Dallmann, "Modern Secret Societies" by Charles A. Blanchard.

Our congregations must also have a paragraph dealing with membership in secret societies as not permitted to the members of our congregations, e. g., "One can be a member . . . if he is not a member of a secret society or an anti-Christian society (organization), lodge."

What about the position *re* secret oath-bound organizations of Lutheran groups outside the Synodical Conference? I submit the following information.

The Rev. R. W. Heikkinen of the **National Evangelical Lutheran Church,** which is affiliated with the Synodical Conference, writes me under date of April 24, 1951:

The National Ev. Lutheran Church at the time of its founding did not take the matter of the lodge into consideration and consequently the original Constitution (which is presently under study for revision) does not contain any statement regarding it. However, during the last quarter century the Church has been led, partially by the influence of The Lutheran Church — Missouri Synod, to see the idolatrous elements of the lodge.

Our position, therefore, although it is not recorded in the Constitution, is officially summarized by Dr. G. A. Aho, President of the National Ev. Lutheran Church, in his "Evankelis-Luterilainen Kansalliskirkko — Ensimmäiset 50 Vuotta" ("The First Fifty Years of the National Ev. Lutheran Church") in the following translation:

"We oppose the secret societies and condemn them because they espouse such elements which shun and deny the fundamental truths of the Christian religion and contain features which are blasphemous. We are obligated to hold this position by the Word of God which in the first and second commandments forbids worship of false gods and abuse of God's name, and throughout its entirety warns against associating one's self with the practices of false religions" (p. 374).

The Constitution and By-Laws of the **United Lutheran Church in America** (ULCA) contain the following paragraph (edition of 1948, Section 6 of Article VIII, p. 6):

As to the Maintenance of Principle and Practice. The United Lutheran Church in America shall protect and enforce its Doctrinal Basis, secure pure preaching of the Word of God and the right administration of the sacraments in all its Synods and congregations. It shall also have the right, where it deems that loyalty to the Word of God requires it, to advise and admonish concerning association and affiliation with non-ecclesiastical and other organizations whose principles or practices appear to be inconsistent with full loyalty to the Christian Church, but the Synods alone shall have the power of discipline.

The position of the United Lutheran Church in America *re* "lodges" is more fully expressed in its *Washington Declaration,* a statement adopted at the biennial convention of the ULCA in 1920 in Washington, D. C. The pertinent paragraphs, to which the secretary of the ULCA, Dr. F. Eppling Reinartz, called my attention, read:

E. Concerning Movements and Organizations Injurious to the Christian Faith

In view of the prevalence throughout our land of doctrines which are subversive of the Christian faith; and in view of indifference manifested by many Chris people to the doctrines and principle the teachers, sects and organizations wi seek their adherence and support; and view of the fact that through the acc ance of religious and other teachi which contradict the Gospel of Christ, faith of Christians is endangered: declare

I. That we solemnly warn all our tors and the members of our congre tions against all teachers, sects and ganizations of any kind whose doctri and principles contradict the truths forth in Section D, III, of this Declarat or which limit their adherents or mem in a free confession of their Chris faith (cf. A, V, 3, above).

II. That we warn them especi against all teachers, sects and socie whose doctrines and principles deny reality of sin, the personality of God, full and complete Godhead of our L Jesus Christ, and His redemption of world by His sufferings and death, the truth and authority of the Holy Sc tures; as well as against all teachers, s and societies which teach that men ca saved from sin, or can become righte before God, by their own works or by other means than the grace and me of God in Jesus Christ. We believe such organizations are not only not Ch tian, but are anti-Christian and destr tive of true Christian faith and life.

III. That inasmuch as these and o false and dangerous doctrines are wi spread, not only by the activity of i vidual teachers, but also by the disse nation of literature and through agency of societies and other organizati calling themselves by various names wh oftentimes conceal the real nature of doctrines and principles for which t stand; we therefore lay it upon the c sciences of the pastors and of the m bers of all our congregations to scruti with the utmost care the doctrines principles of all teachers, sects, orga zations and societies of every sort wh seek their adherence and support, an refuse such adherence and support in cases of conflict or possible contradic between these principles and doctrines those set forth in Holy Scripture and the Confessions of the Church. In application of this principle the Chu should appeal to a conscience which her sacred duty to enlighten, patiently persistently, from the Word of God (p 18—19).

(To be continu

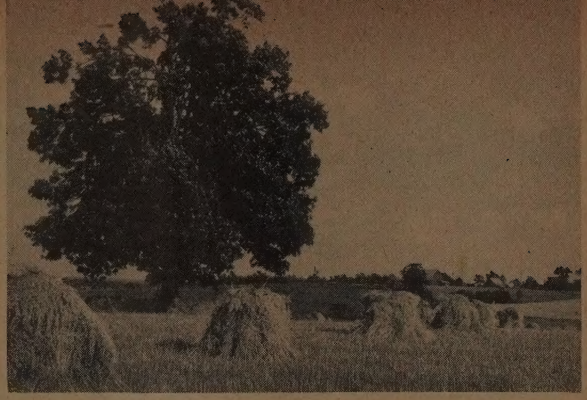
✠

A Board member and five pro sors were honored in May by C cordia College, Milwaukee, Wis., twenty-five or more years of serv They are Mr. Edward Pritzlaff, me ber of the Board of Control since 19 President L. C. Rincker, called as tory and English professor in 1923 president since 1936; Prof. Paul Ko neke, called in 1923 to teach Germ Prof. A. C. Rehwaldt, mathematics science professor since 1926; Prof. Zanow, science professor since 1 Dr. Edwin Hattstaedt, assistant languages, 1922—1927, and professo history and humanities since 1928.

O-OPERATION IN NATURE

The Abundance of God's Order Is to Be Shared by Man with His Fellow Men

MO. CONSERVATION COMM.



By JONATHAN MESSERLI

Lutheran High School
St. Louis, Mo.

ay we are concerned with short- es. Whether they are in conjunc- with our present national pre- dness program, the conserving of natural resources, aid to famine- hed India, or the diminishing buy- ower of the dollar, all would seem ndicate that ours is a time of age.

An Old and a New View

his cannot be considered as some- new, since the problem of men ing more than they have can be tified in every historical age. It been so common that for many it been viewed as a way of life. This ude was placed on a philosophical ng by such thinkers as Huxley and ncer some years ago. They viewed as a struggle for existence, ruggle for an insufficient amount ssential materials, and a struggle which he who was the stronger petitor was victorious over the ker. Many of their conclusions based upon observations of the t and animal world. They were esmen for an era of *laissez faire,* strial giants, exploitation of the ring classes, imperialism, and dic- rships.

n recent years there have been tions against this doctrine. We made efforts to pass social welfare slation, we have become conscious ace problems, and even the actions he United Nations have at times ed the weaker at the expense of stronger. These would indicate that ur political life we do not entirely scribe to a survival of only the st. Instead we are attempting to e all men fit to survive. It can be that brotherly love is not only an llent theme for the Sunday ser- , but it brings practical results day of the week.

God's Economy

ife in nature looks to the casual rver like a rather ruthless struggle. vever, closer study proves that e exists in Creation a mutual help h results in rich abundance. example, the fact that animals air is common knowledge. This well known and accepted, and supplies so plentiful, that an gen shortage has not been a con- of man. The unceasingly abun- supply of this life-sustaining ent is the result of balanced esses between the animal and the t world, in which the latter uses on dioxide, an animal waste product. By the process of photo-synthesis, plants are able to combine carbon dioxide with water to form the basic components of the world's food supply. This is one of God's plans for chemical co-operation. It is but a phase of a larger organization called the matter cycle, in which the elements are constantly changing their form, state, and composition. The water cycle is also a part of this. Approximately 16,000,000 tons of water each second are being changed from a liquid state to water vapor and lifted high into the sky, only to return to a thirsty earth in the form of pleasant raindrops and to be used again to sustain life.

The biological world also has its evidences of reciprocal aid. Insect pollination of specific flowers, algae and fungi-forming lichens, mutual aid among phosphorescent bacteria and other marine life, and the action of bacteria in the alimentary canal of herbivorous animals are but a few of many examples.

The cells of the human body are one of the finest examples of co-operative action. These number in the billions and are units which have the functions of carpenters and masons, grocery men and cooks, druggists and doctors, soldiers and policemen, communication men, plumbers and garbage men. They operate with almost perfect efficiency and teamwork. It is only when a group of these do not obey the laws of their Maker that we have such disturbances as cancer and other degenerative diseases. A healthy body is the result of total cellular co-operation.

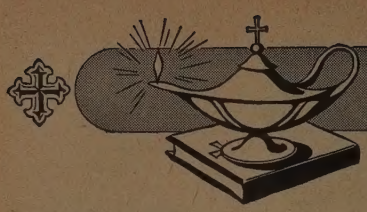
Today's Problem

We who work at factory machines or behind desks or counters see little of nature. However, this summer about 70,000,000 Americans will be taking to the roads for vacationland. High on the list of favorite spots will be those geographical areas which boast of natural scenic beauty. People enjoy relaxing with nature as it gives rest from a hectic day-to-day existence. From a life filled with social and economic perplexities they move to the outdoors, where the Creator takes care of His creatures with little disturbance from man. It is a joy to see "lilies that spin not" and "fowls of the air that neither sow nor reap." It is a joy for us to see the providence of the Creator. It is a joy to see God's plan for co-operation in nature.

We are living in a world so full of wonders that we have become quite used to them. God graciously opens His hand to His creatures and gives them their meat in due season. Yet the more miracles performed, the more matter-of-factly we look at them. And it has proved to be a folly of man that he has been unable to grasp the significance of the creation and of God's plan for working together. Instead, man has pursued a course of selfish competition for personal gain.

We may hear at any time that thermonuclear weapons are a reality in man's effort to compete for the complete domination of the world's riches. The wise man must face the issue squarely. This is the zero hour for men to live with each other as creatures of God who have been redeemed by Christ. It remains for Christianity to show the way.

In the wake of high pressure advertising, our ears have been deadened to the impacts of the spoken word. At the same time, men have been shown the value of pertinent evidence and the scientific method. It is only reasonable, then, that if Christians are to show the way to peace between men and God, we'll have to use more than words. The world as it stands on the brink of self-destruction looks for results as well as guidance. It is looking for successful action. We can succeed under God's guidance and blessings. A key to this problem is co-operation. The problem is not to spend our time looking for new ethical truths, but instead successfully to pass on the great truths as taught and lived by our Savior. In the commandment that we love one another even as He loved us we have the all-important truth. Ours is a faith of co-operation and brotherly love. It is for Christians today to live those truths so convincingly that men may see the glory of our Father in heaven.



Editorials

The WITNESS Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises Him who hath called you out of darkness into His marvelous light."—1 Peter 2**

The Lutheran Church the True Visible Church on Earth

More than eighty years ago Dr. C. F. W. Walther published twenty-five theses in which he defended the proposition that the Lutheran Church is the true visible Church of God on earth. At the Twenty-first Delegate Synod (1935) and again at the Twenty-second (1938) our Synod officially endorsed Dr. Walther's conviction as its own — our Church's conviction to this day.

In making this claim our Church does not identify the Lutheran Church with the one holy Christian Church, the Communion of Saints, to which we frequently refer as the invisible Church, since only God knows who its members are. To this invisible Church belong all who sincerely believe in Christ as the only Savior of sinners. To this Church belong also those true believers who in ignorance or weakness still dwell in false visible churches. In this Church are all believers, but believers only. This is the one Church outside which there is no salvation. Lutherans do not claim that their Church is this one only saving Church. They joyfully admit that there are true believers in the other Christian denominations in which God's Word is preached and the Sacraments are administered. Again, Lutherans do not hold that the Lutheran Church is an infallible Church in the sense that its resolutions and decrees are divinely inspired and hence binding on the consciences of its members. Luther himself clearly and forcefully proved the fallibility of popes and church councils in contrast to the infallibility of God's inerrant Word. Finally, Lutherans do not imply that the members of their Church, considered individually, are better Christians than the believers in other denominations. No one is more critical of Lutherans than they are themselves with regard to their daily life. Dr. Walther defines a true visible Church thus: "A true visible Church is that one only in which the Word of God is taught in its purity and the Sacraments are administered according to the Gospel." The two criteria according to which a true visible Church is to be judged are, therefore, the preaching of the unadulterated Word and the Scriptural administration of the Sacraments.

Dr. Walther concludes: "If the Evangelical Lutheran Church possesses the characteristics of the preaching of the pure Word of God and of the administration of the Sacraments according to the Gospel, it is the true visible Church of God on earth," and, after a thorough investigation, he declares: "Hence the Evangelical Lutheran Church possesses all essential characteristics of the true visible Church of God on earth as they are found in no other communion known to us." This is true today.

Lutherans insist that the teachings of their Church are Scriptural and its administration of the Sacraments conforms to Christ's institution. But do not many denominations make the same claim? If, therefore, Lutherans are asked to prove their claim, that is a fair request. They must be ready and willing to do that. And they are. To those who regard the Lutheran claim as presumptu they say: "Come and see; judge for yourselves. Exam the confessional writings of the Lutheran Church; comp what they say with the divine norm of the Scriptures."

The true Lutheran Church is the Church which sta on the Lutheran Confessions. It must, however, be emp sized that such a Church must actually stand on these c fessions and not merely pay them lip service or have th standing on the bookshelf as an ornament. Our Chu claims to be the true visible Church not only because has, but also because it teaches, preaches, and publi confesses, the true Word and administers the Sacrame according to Christ's institution. It does so with a profou sense of humility, in the knowledge that it owes the preci possession of doctrinal purity alone to the grace of God.

Responsibility of the True Visible Churc

The Church which claims to be the true visible Chu of God on earth must be aware of the responsibility wh such claim imposes on her. Luther could say: "The wh world wonders and must confess that we have the Gos just as pure as the Apostles had it and that it has al gether attained to its original purity far beyond what was in the days of Jerome and Augustine." He was p pared to assume the responsibility which this fact impli We still have the Gospel just as pure as the Apostles ha and must be equally as ready to assume that responsibil Our Church still stands as squarely "upon the foundat of the Apostles and Prophets, Jesus Christ being the c Cornerstone" (Eph. 2:20), as our fathers did in Luth days and in those of Walther. For this we thank God.

But our thankfulness must also find expression word and deed. Jesus said: "For unto whomsoever m is given, of him they will ask the more" (Luke 12:48). treasure which we have in our Lutheran Confessions must be ready to defend and to share with others. We m show forth the praises of Him who has called us out darkness into His marvelous light (1 Peter 2:9). In te of our Church's program this means that we must supp our missions, educational institutions, and charities v our goods, counsel, and prayers.

Finally, the possession of God's truth in the Con sions of our Church calls for a continuous searching of heart, lest we become self-satisfied, vain, and puffed- and the Lord's words should apply to us: "There are f which shall be last" (Luke 13:30). May God grant t a lack of charity may not reduce our orthodoxy, or pu of doctrine, to a dead orthodoxy.

Crucifix and Cross

Which is to be preferred as a symbol of the Chris message? The crucifix is a representation of Christ on cross, though at times it also refers to a cross without image of the Crucified One. The cross has always b

most sacred Christian emblem, as the symbolism in the tacombs and the recent discovery of a cross in the ruins Herculaneum demonstrate. The crucifix with Christ's nage came into general use after the sixth century. At rst, Christ was usually represented as robed. During the xth century Oriental artists began to depict the crucifixion ealistically. In the West the realistic presentation became ormal from the ninth century on. The Lutheran Church ses both the plain cross and the crucifix.

Perhaps the crucifix reminds one more of Good Friday nd the plain cross of Easter. Both, however, remind us the wrath of God over sin as well as His love for the nner. God could not spare His own holy Son when our ns were imputed to Him, and He would not spare Him ecause He loved us. The crucifix should remind us of ne Lamb of God which took away the sin of the world, all it — original and actual, venial and mortal, or whatever ne may wish to call it (John 1:29). The empty cross nould remind us of the fact that Christ's work of redemption is finished (John 19:30). There is no further need for ny sacrifice to reconcile God to the sinner. The good deeds f the saints are not needed, nor the sufferings of the Church s the body of Christ on earth, to supplement the all-toning value of Christ's suffering and death on the cross. Nor need Christ Himself be offered over and over in an nbloody sacrifice, as Rome teaches, "for by one offering Ie hath perfected forever them that are sanctified," so that or Christ's sake God will remember their sins and in-quities no more (Heb. 10:17), and "now where remission f these is, there is no more offering for sin" (v. 18).

It matters little which of these symbols we use, the ross or the crucifix, robed or realistical, as long as we nderstand their significance and trust in the Gospel mes-age which they convey. To display a cross may be a beau-iful confession of faith; but to honor the cross with a truly Christian life in sincere gratitude for its message is even nore important. Paul said: "Brethren, be followers to-ether of me, and mark them which walk so as ye have us or an example. For many walk, of whom I have told you ften, and now tell you even weeping, that they are the nemies of the cross of Christ" (Phil. 3:17-18). Therefore, vhile we wear a cross on our breast, let us enshrine the Crucified One in our heart.

Pope Pius X Beatified

Pius X (1903—1914) was beatified on June 3 at Saint Peter's in Rome, the first pope to be so "blessed" in 279 years. His corpse was exhumed for the occasion and re-clothed in a white robe, ermine-trimmed velvet cape, and red-and-gold stole. His face was covered with a silver mask, and on his hands he had red silken gloves. The honor of beatification was supposedly bestowed on him "for answering prayers and miraculously curing two stricken nuns, and for his virtues." After additional miracles have been ascribed to him, he will probably be canonized some time in the future and thereby become Saint Pius X.

Joseph Sarto, the beatified Pius, unlike his predecessor, Leo XIII, was noted neither for scholastic attainments nor appreciation of scholarship in others. He was probably elevated to the papacy because of his known hostility to the liberalism of the previous pope. Backed by the Jesuits, he spent the early years of his pontificate largely in an effort to undo the work of his predecessor. In his *Borromean Encyclical* of 1910 he denounced the Reformers in the most intemperate language and laid the social and political evils of his day to the charge of Protestants. An unwanted result of his policy was the separation of Church and State in France. He suppressed the new translation of the New Testament made by Father Ginocchi and annotated with Catholic interpretations, because he suspected the translator of "modernism." He disapproved of the reading of the Bible by the laity, insisting that it "does more harm than good . . . because it accustoms them to a too free examination, and as a consequence to individual interpretation."

Before his elevation to the papacy he had pleaded tearfully he was not worthy. He had no choice in his recent beatification, or he might again have pleaded the same. The beatification ceremonies were quite futile, for at the moment of death the departed is either one of the blessed who died in the Lord or he is beyond any hope of ever being blessed. "It is appointed unto men once to die, but after this the Judgment" (Heb. 9:27). No pope, dead or alive, can alter that.

Sic

This adverb, the Latin word for "thus" or "so," is sometimes inserted [sic] to note that an expression exactly reproduces the original. It is neither profane nor necessarily disrespectful. Thus, when the WITNESS (June 12, p. 197) quotes the Roman Catholic version of 1 Cor. 7:40, "But more *blessed* shall she [the widow] be if she so remains [unmarried]," but which is correctly translated in the Protestant King James Version, "But she is *happier* if she so abide," the editor may insert the word *sic* after the Roman Catholic translation "blessed" in order to assure Protestant readers that the Lutheran editor is not misquoting. The point is that 1 Cor. 7:40 should not be used to justify the celibacy of priests. Certainly a widow is not more *blessed* in the sight of God for remaining unmarried; but under certain circumstances, as in times of persecution, it may be more expedient for her to remain or abide so, and she may be *happier* if she does not marry. Regarding widows, Paul says: "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully" (1 Tim. 5:14).

Losses to and Gains from Rome

Whenever Rome makes a notable convert, the world is not permitted to overlook or forget it. The impression is to be created that Rome is making great gains at the expense of Protestantism. As a matter of fact, Rome is gaining too many members from Protestant groups — one would be too many! But Rome is also losing members to the Protestant churches. To The Lutheran Church — Missouri Synod, for instance, Rome last year lost more than four times as many as she gained. Our pastors last year reported the loss of 697 members to Rome, but a gain of 3,061 souls from Rome. To these 3,061 souls we bid a cordial welcome. Their former friends and relatives may not make their choice of the Lutheran Church a pleasant experience for them. May they stand fast in their newly found liberty — "the liberty wherewith Christ has made us free and be not entangled again with the yoke of bondage" (Gal. 5:1). On the other hand may God help the 697 who have exchanged that liberty for the bondage of Rome's man-made ordinances see the error of their way and give them grace to return to the truth of Christ's saving and comforting Gospel.

News

WORLD

The East Harlem Protestant Parish is attempting to fight the current narcotics problem by means of open-air dramas on case histories of addicts observed by parish workers. Jackie Robinson of the Brooklyn Dodgers presided at the opening night.

The Hollywood Christian Group, founded by Jane Russell, Connie Haines, Porter Hall, and Colleen Townsend, meets every Monday evening for religious discussions and Christian fellowship, and "to unite them in witness to those of their profession who lack a vital relationship with the Lord Jesus Christ." Listed by the Episcopal rector as steady churchgoers are the Walter Wangers, Van Johnson, Jimmy Stewart, the Robert Youngs, the Harold Lloyds, June Allyson, Ann Miller, Randolph Scott, and the Peter Godfreys. The Presbyterian pastor finds Virginia Mayo, Michael O'Shea, Dennis Morgan, and Connie Haines among his most active members. Roy Rogers and his wife, Dale Evans, attend the Baptist church regularly and send their four children to Sunday school each week. Others are prominent in the Roman Catholic and the Christian Science churches. A number of stars have been known to turn down well-paid roles because they were contrary to their moral principles.

Cleveland's three daily newspapers were presented awards by the National Religious Publicity Council for their efforts in behalf of all faiths to advance the spiritual life of the community and the nation. Accepting the awards were the church news editors of the papers: William Dinwoodie for the *Cleveland News;* Louis Gale, *Cleveland Plain Dealer;* and Frank Stewart, *Cleveland Press.* Toastmaster at the banquet in New York, at which the awards were presented, was the Rev. O. C. J. Hoffmann, the Missouri Synod's Public Relations Director.

Two Dallas policemen, John Stevenson and Marvin Wise, have decided to enter the ministry. They state they would rather preach God's law than the city traffic laws, but they feel their police experience has given them really valuable understanding of human nature. The miracles they have seen in the lives of others during their police careers have strengthened their faith in God, they state. They say they realize a man's life can't be straightened by putting him into jail. Only God can change men, and they wish to devote their lives to preaching God.

"I'll go to jail before I close my bingo game," is the statement reported by *Religious News Service* to have been made by Father Clarence J. Schmitt of St. Mary's Roman Catholic Church in Springfield, Ohio. Police had ordered all bingo games and lotteries, whether for charity or not, to cease operating. Father Schmitt said that a State law exempts churches from the gambling ban and the State law supersedes any local ordinance.

Churches should play a larger role in the national civil defense program, 200 churchmen were told at a mid-June meeting with Civil Defense Administrator Millard Caldwell in Washington. To the churches will fall, in time of attack or national disaster, the burden of ministering to the spiritual needs of the survivors, of assuring them that no matter what their individual losses were, the price was not too high to pay for our way of life, Caldwell said. Others added that the will to resist against reverses will have to come from religious faith. Leader of a panel discussion on the religious press and civil defense was the Missouri Synod's Director of Public Relations, the Rev. Oswald C. J. Hoffmann. He urged the religious press to discuss what part the churches and their members can play in the event of a civil disaster in wartime.

CHURCH

Mission hospitals in China are expected to be next on the Communist program of seizing American property, according to Chinese newspaper reports received in Manila. The papers revealed a widespread campaign against "more than 200 hospitals in China which have received U. S. subsidies." One hospital was assailed because "its huge neon cross has been used as a guide for American naval craft on the Yangtse."

The Vacation Bible School movement is observing its 50th anniversary this year, and 5,000,000 children are expected to enroll in schools conducted by 62,000 U. S. churches. In 1898 Epiphany Baptist Church, New York City, held a vacation religious school, and in 1900 a Congregational minister Rev. Howard Vaughan, Elk Mound Wis., started one. First to launch a VBS program on a large scale was Dr. Robert G. Boville, a Baptist mission executive. He enlisted Union Theological Seminary students in 1901 to organize a number of schools, and 1,000 children attended that year.

LUTHERANS

The newly formed Lutheran Church Productions, Inc., composed of representatives of the five bodies which are sponsoring a full-length movie on Martin Luther, has as its associate executive secretary Mr. Melvin F. Schlake of St. Louis, Mo. Mr. Schlake is the Director of Audio-Visual Aids for the Missouri Synod. President of the new corporation is Dr. Paul C. Empie, Executive Director of the NLC. Mr. Henry Endress, Stewardship Secretary of the ULC, is the Executive Secretary; and Missouri Synod Director of Public Relations, the Rev. O. C. J. Hoffmann, is Secretary of Lutheran Church Productions. Allan Sloane of New York, winner of three Peabody awards for radio scripts, is writing the script for the Luther film.

The Rev. John Sillak, Ph. D., Medicine Hat, Alberta, Canada, for fifty years a Missouri Synod missionary among the Estonians and Letts of Western Canada, has completed a monumental piece of linguistic work in connection with his pastoral activities. Since 1943 he has compiled a 200 manuscript-page history of the Estonian and Latvian peoples and their conversion to the Christian faith, translated the Small Catechism into Estonian; translated into Estonian the entire Book of Concord, 1,868 manuscript pages; translated into Lettish the Small Catechism, the Creeds, Augsburg Confession, Smalcald Articles, the New Catechism, and about 300 pages of "Historical Introduction to the Symbolical Books" (from the *Triglotta*) by Prof. F. Bente. All of these manuscripts were penciled in longhand with two carbon copies. The copies are in the possession of the library of Concordia Seminary, Springfield, Ill., and Concordia Historical Institute, Saint Louis, Mo. In a recent letter he reports that he has been busy between March 22 and May 14 of this year in his northwesterly mission field, 300 to 600 miles from Medicine Hat, preaching at numerous places and preparing adults for confirmation.

Dr. A. C. Stellhorn, Secretary of Schools, has recently marked the 30th anniversary of his service with the Missouri Synod Board for Parish Education.

Our St. Louis Seminary

By DR. JOHN C. BAUR
St. Louis, Mo.

Left to right: Graebner Dormitory, Craemer Tower, Schaller Dormitory, Pritzlaff Library

A Monument to the Self-Sacrificing Spirit of Our Membership in 1923

commencement at our St. Louis Seminary is always a memorable xperience. To see a group of more an a hundred vigorous young men ho have just completed their theo- gical training and who are about to ke their battle stations on the far- ung fronts of our Church is, indeed, n emotional moment which any Chris- an heart must cherish.

For the present writer, however, ere is an *additional* heart-tug in any raduating exercise at our St. Louis oncordia. It was his privilege, more an a quarter century ago, to serve ith Dr. J. H. C. Fritz and Mr. Theo. . Eckhart on the staff which was en- usted with the gathering of funds for e erection of these stately buildings.

During these days our thoughts go ack to a graduation day of yesteryear hen the complex of buildings which ow grace our St. Louis campus was no ore than a resolution of Synod, a hope n the minds of just a few people, or, t most, a cold set of blueprints on an rchitect's table.

A Tremendous Undertaking

For more than a decade our Church ad discussed the problem of securing new seminary to meet the needs of ur growing enrollments. At first it poke of a building project of approxi- ately one million dollars. Later this stimate was revised upwards to two nd a half million.

Finally, at the convention held at ort Wayne in 1923, it was resolved ot only to proceed with its plans for new seminary in St. Louis, but also o take care of a number of pressing eeds at our other colleges, and to ask our membership for a total offering of $3,850,000.

That was a tremendous challenge for a body of only 655,459 communicants, and in a day when money was not nearly as cheap as it is today. But the Church of 1923 determined to meet that challenge with courage and with faith; and when the total offering was counted, the joyful news could be published: our people had oversubscribed the amount requested by approximately a million dollars.

Today, a quarter century later, the sacrificial love of those members just a generation ago finds constant expression in the buildings which constitute our Concordia Seminary in St. Louis.

Investments in the Kingdom

Many of those who participated in the outpouring of gifts which made our present seminary possible are no longer among the living. What a thrill would be theirs if, year after year, they could see their humble gifts of the nineteen hundred and twenties paying Kingdom dividends in the constant flow of pastors and missionaries which issues from these buildings.

In a very real and important sense, the gifts of 1923 have outlived many of the givers. Although many of the donors have long since found rest from their labors, "their works do follow them" (Rev. 14:13). Many a widow who gave her mite that our Church could have an adequate seminary in which to train its pastors, "being dead, yet speaketh" (Heb. 11:4).

These are some of the thoughts which involuntarily surge through our mind as our St. Louis Seminary graduates its *twenty-fifth* class of candidates for the ministry since entering its new buildings in 1926. If there be any immortality this side of the grave, surely the gifts of our members in 1923 have taken on the character of such immortality.

God has used their gifts, is using them, and will continue to use them throughout the coming years — to the greater glory of His holy name.

Another Opportunity

Our generation, too, will have an opportunity to invest in long-term Kingdom needs. Our Ten Million Dollar Expansion Offering, which will be gathered on March 23, 1952, includes approximately $6,500,000 for buildings at our preparatory schools, seminaries, and teachers' colleges. These funds, God willing, will continue to win conquests for the Church Militant long after you and I have been translated to the Church Triumphant.

May God grant that the Missouri Synod of 1952 will do for the Church of 1977 what the Missouri Synod of 1923 did for the Church of today.

1951 Graduates

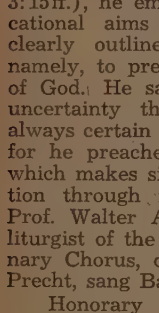
The SYNODICAL SCENE

Springfield Graduates Thirty-Three

Commencement exercises at Concordia Seminary, Springfield, Ill., were held in the spacious new Seminary Student Center for the first time on Friday, June 8, 9:00 A. M. Thirty-three candidates, all with pastoral calls in their possession, were presented their diplomas by President G. Chr. Barth, D. D. Prof. Martin Coyner, registrar, assisted in the presentation. Four members of the graduating class previously had left the seminary to serve our Church in Japan.

The commencement address was delivered by President Barth. Basing his remarks on the words of St. Paul to the young pastor Timothy (2 Tim. 3:15ff.), he emphasized that the educational aims of the seminary are clearly outlined in Holy Scripture, namely, to preach the inspired Word of God. He said that in a world of uncertainty the Christian pastor is always certain of his message and call, for he preaches the inspired Gospel, which makes sinners wise unto salvation through faith in Christ Jesus. Prof. Walter Albrecht served as the liturgist of the service, and the Seminary Chorus, directed by Prof. F. L. Precht, sang Bach's "Benediction."

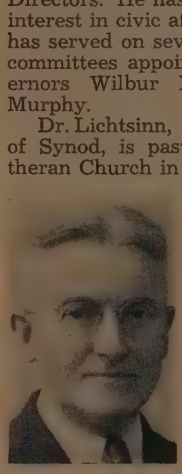
Honorary degrees of Doctor of Divinity (D. D.) for outstanding service to God and our Lutheran Church were conferred upon two leaders of our Synod: the Rev. Frederick A. Hertwig of Detroit, Mich., and the Rev. Walter F. Lichtsinn of Hammond, Ind.



Dr. F. A. Hertwig

Dr. Hertwig, Second Vice-President of Synod, has been pastor of Gethsemane, Detroit, for forty-two years. He was graduated from Concordia Seminary in St. Louis in 1908. A pioneer in religious radio work, he was one of the first pastors of the Missouri Synod to preach the Gospel over the radio. He has served the Michigan District as vice-president, secretary of the Mission Board, chairman of the Church Extension Board, and as head of the famous Lutheran School Committee, which in the trying years of 1921—24 led in the campaign to defeat the amendment to exclude private religious schools from Michigan. Before becoming Vice-President of Synod, he was a member of Synod's Board of Directors. He has always taken a deep interest in civic affairs in Michigan and has served on several emergency labor committees appointed by former Governors Wilbur Brucker and Frank Murphy.

Dr. Lichtsinn, Third Vice-President of Synod, is pastor of St. Paul's Lutheran Church in Hammond. He graduated from Concordia Seminary in St. Louis in 1909. For five years he was pastor of Saint John's Church in Toronto, Ont., Can. He has served as Secretary of Synod's Central District and for twenty years as District President. He was elected Vice-President of Synod in Chicago, 1947. At present he is also serving as chairman of Synod's College of Presidents and heads the Committee on Allocation of Funds for Scholarly Research.



Dr. W. F. Lichtsinn

Baccalaureate services for the graduating class were held on Thursday evening, June 7, in Trinity Church of Springfield (M. H. Sommerfeld, pastor). Speaking on the commissioning of the Apostle Peter (John 21: 15-17), Prof. Edgar J. Otto of Concordia College, St. Paul, Minn., father of one of the graduates, emphasized the essential qualifications of the Christian pastor. Prof. C. W. Spiegel of the seminary faculty conducted the service, and the traditional charge to the graduates and the prayer for consecration were spoken by President Barth.

Our prayers follow our graduates as they scatter in the world to teach and preach the Gospel of the saving Christ from the four corners of the earth (Rev. 7:1).

LORMAN M. PETERSEN

✠

Of the eight Lutheran synods represented in the San Joaquin Valley of California, six are represented in the Lutheran Men of the Church, a laymen's organization. The federation sponsors local home missions, aid to displaced persons, and aid to children from broken homes. It also arranged a joint Reformation service last fall.

On European Survey

The Rev. August Bobzin, left, chairman of the Board for European Affairs of The Lutheran Church — Missouri Synod, says farewell to Dr. and Mrs. O. A. Geiseman of Chicago as they left Idlewild Airport, New York, May 6, for a trip to the Holy Land. The trip is an anniversary gift from Grace Congregation, River Forest, Ill., to its pastor, Dr. Geiseman. Later Rev. Bobzin and Dr. Geiseman met in London, June 2, together with Dr. Herman Harms, Synod's First Vice-President, to form a three-man commission which is making a survey of the religious needs of people in various countries of Europe in order to determine what Synod can do toward their spiritual rehabilitation

Australian Pastors Meet

The triennial convention of one of Synod's affiliates, the Ev. Luth. Church of Australia, took place April 12 to 17 at St. John's Church, Melbourne. Pastors were present from every state of the Australian mainland, and one also from New Zealand, where the Ev. Luth. Concordia Conference constitutes a District of the Australian Church. The total of seventy-one included three Latvian pastors and a refugee from Eastern Germany just received into our Church.

These general conferences midway between synodical conventions are to assist in maintaining unity of faith and action in the Australian Church. Though it numbers only 20,000 communicant members, this Church is scattered over an area the size of the United States.

Carefully prepared papers formed the basis for discussion. The Rev. F. W. Noack, Queensland District President, in his comprehensive treatise on "The Inspiration of the Holy Scriptures," outlined and refuted modern and ancient objections to the inerrancy of the Bible. Prof. F. J. H. Blaess of Concordia Seminary read a paper on the two so-called ecumenical movements, the World Council of Churches (with some reference to the International Council of Churches), and the Lutheran World Federation; the Rev. T. W. Lutze, Adelaide, one on the lodge problem; the Rev. E. Kriewaldt, South Australia, "Uniformity and Co-operation in the Church"; the Rev. A. W. Wundersitz, Mildura, Victoria, "Proportionate Giving"; and the Rev. E. W. Wiebusch, Tabor, Victoria, "The Church's Youth Program."

All the major undertakings of the

urch were discussed, particularly rk among migrants and the mission New Guinea. On March 13 a party missionaries and native lay helpers gan to move by air into a new area New Guinea. Other reports ac- ainted the pastors with the present tus of the intersynodical discussions, wly but steadily being continued by arge committee.

At one of the special services the mns were sung in English, the one mon delivered in German by a Lat- an pastor, the Rev. Theo. Birkhans, d the other in Latvian by a Latvian stor, the Rev. Leo. Kampe. "Lord, the brightness of Thy light Thou in faith dost men unite Of every land d every tongue; This to Thy praise, Lord, be sung. Hallelujah!"

At an evening session pastors and sts heard the recordings made at the neral of Dr. Walter A. Maier. The enty-seven years of the Rev. Theo. itze as secretary were noted.

Adelaide, Australia J. DARSOW

✠

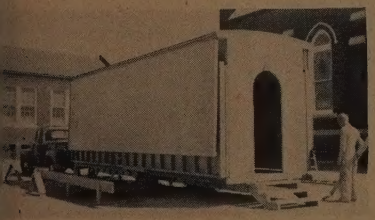
A Lutheran student activity build-g, erected largely with funds of the xas L. W. M. L., was dedicated in enton, Tex., for Lutheran students at orth Texas State Teachers College. The Rev. Norman C. Meyer of Saint Paul's, Denton, is serving as student pastor. . . . Lutheran student Pastor Donald Deffner, Berkeley, Calif., spoke the invocation and benediction at commencement ceremonies for 8,200 graduates of the University of California (Berkeley). Pastor Deffner, our Church's only full-time student pastor west of Lincoln, Nebr., began the work at Berkeley for the California and Nevada District in 1947. Five hundred students register Lutheran preference at the home campus of the university.

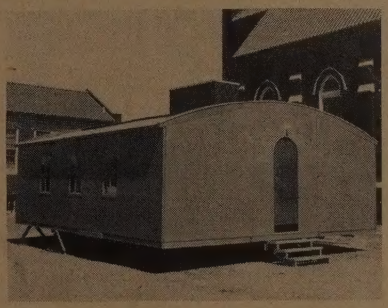
✠

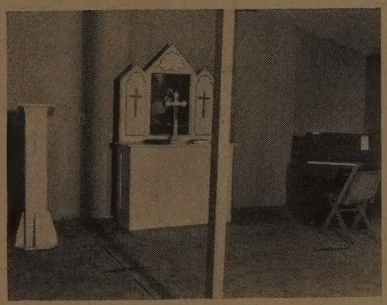
Dr. Martin F. Kretzmann was honored on June 10 by his congregation, St. John's, Kendallville, Ind., on his 50th anniversary in the ministry. He has been pastor at St. John's since 1909 and has been Secretary of the Missouri Synod since 1920. He served as assistant pastor of St. John's, Vincennes, Ind., 1901—04, and as pastor of Trinity, East St. Louis, Ill., 1904—09. He was instrumental in founding the Lutheran Old People's Home at Kendallville in 1927 and for 37 years has been chairman of the Noble County Tuberculosis Association. Special services and a public reception marked Dr. Kretzmann's anniversary day.

Portable Chapel Aids Oklahoma Missions

Forty-five minutes after the trailer earing the Oklahoma District's new obile chapel arrives at a spot selected r missionary activity, a crew of five en can have the building ready for church service. The ingeniously conructed unit is built of tempered asonite, with walls, floor, and ceiling ted with heavy strap hinges for ease







erection. The center portion is perianently mounted on a truck chassis nd can be drawn by an ordinary car. olded, the unit measures 24 feet in ngth, 8 in width, and 9 in height. Vhen opened, it provides a 24×24-foot oor space, with estimated seating for bout 60 persons. Cost of the chapel as somewhat over $3,000.

The simple but dignified portable uilding is considered a sound investent by the Oklahoma District Misions and Church Extension Departents because a new field may be enered promptly without the need of cquiring permanent property. It will prevent situations of the past when prospective posts had to be abandoned temporarily because of lack of facilities for worship. And the chapel on wheels in a new field can be easily and immediately identified with our Church, a matter which was difficult when stores, funeral homes, or other churches had to be borrowed.

Our Church and Her Worship

The Lessons

In the Common Service each Sunday or festival of the Church Year has a pair of readings — Epistle and Gospel — which are chosen for that day especially. Objections are frequently voiced to this procedure — that some Lessons are difficult and not understood, and that repetition over the years causes people to listen inattentively. The first objection is to be met with fairly frequent preaching on Epistles and Gospels and references to them in sermons on parallel texts from Scripture, or pastors should otherwise see to it that the Lessons are understood. That same method of drawing attention to their meaning will meet also the other objection, for so people will learn to appreciate, and penetrate more deeply into, the meaning of these Lessons. The purpose for having the same Lessons on a given day each year is to achieve a planned theme and emphasis for the day. Sometimes pastors read also Old Testament Lessons, or other substitutions, in case they are preaching on one or the other of the standard selections. The Epistle is chosen from the Letters in the New Testament or the Book of Acts; on Christmas Day and Good Friday it may be from the Old Testament. The Holy Gospel is chosen from one of the Four Gospels. The piety of the Church traditionally sought to offer special honor to our Lord Jesus Christ at the reading of the Gospel by chants before and after the reading and by rising for the reading if the congregation had not already done so during the Epistle.

Gradual and Creed

Between the Epistle and the Gospel a chant called the Gradual may be sung by the congregation or choir or spoken by the pastor. The name is taken from the word for "step," to mark the progress of the pastor from the one spot of the chancel to the other — originally the corners of the altar — from which he read the Lessons. The Gradual frequently repeats the thoughts of the Introit and serves to weave the Lessons together into a unit. Some pastors and congregations omit the Gradual or sing just a Hallelujah after the Epistle or use another hymn at this place.

After the Gospel the congregation joins in the Creed — the Nicene Creed at festivals and Holy Communion, the Apostolic Creed at other services. The Creed is an act of worship of the entire congregation, in which members speak simultaneously to each other and to the Triune God in an act of adoration and faith.

DEATHS

Theodore E. Berg (April 18, 1869, St. Louis, Mo., to May 15, 1951, St. Paul, Minn.), son of George and Elizabeth Schuricht Berg, graduated from Teachers' Seminary, Addison, Ill., 1887. Teacher and organist at Trinity First Lutheran, Minneapolis, Minn., 1888 to 1893. Member of first faculty and assistant professor at Concordia College, St. Paul, Minn., 1893 to 1908. Organist and choir director in various Twin City Lutheran churches, 1908 to retirement in 1942. In 1893 married Natalie Melinat, who survives with two daughters. Funeral services conducted by the undersigned at Pilgrim Lutheran, St. Paul, Minn., May 18; committal in Roselawn Cemetery. H. WINTER

John Christopher William Bertram (February 25, 1879, Carlsruhe, South Australia, to May 4, 1951, Fort Dodge, Iowa), son of the Rev. Gardus and Agnes Vocke Bertram; graduated Concordia Seminary, St. Louis, Mo., 1902. Pastor at St. John's, Woodstock, and Zion, McHenry, Ill., 1902 to 1912; St. John's, near Osage, Iowa, 1912 to 1923; St. Paul's, Fort Dodge, Iowa, 1923 to 1938; chaplain for Iowa District at Iowa City and Oakdale State Hospitals, 1938 to 1948, when he retired because of illness. Served as Circuit Visitor and as member, successively, of the electoral colleges of Concordia Seminary, Springfield, Ill., Concordia Teachers College, River Forest, Ill., and Concordia College, St. Paul, Minn. In 1903 married Flora Bollmann, Dundee, Ill., who survives with six daughters and three sons. Funeral at St. Paul's, Fort Dodge, May 7, with the undersigned as preacher; burial in St. Paul's Cemetery. AD. SCHWIDDER

Henry Benjamin Fiehler, em. (December 11, 1871, Frohna, Mo., to May 15, 1951, Altenburg, Mo.), son of John Benjamin and Bertha Doberenz Fiehler; graduated, Teachers' Seminary, Addison, Ill., 1892. Taught at St. John's, Edgerton, Wis., 1892 to 1896; Zion, Columbus, Wis., 1896 to 1901; St. Peter's, Milwaukee, Wis., 1901 to 1906; Trinity, Altenburg, Mo., 1906 to 1942, when he retired; member, Western District Board of Support for 18 years. In 1896 married Martha Dallmann, Edgerton, Wis., who survives with two sons and two daughters. Three children died. Funeral May 18 at Altenburg, the undersigned preaching; interment in Trinity Cemetery, Altenburg. A. O. KALTWASSER

William Edward August Gierke (November 9, 1858, Demmin, Pomerania, Germany, to May 3, 1951, Dumont, Minn), son of Gustav Gierke; graduated, Teachers Seminary, Addison, Ill., 1877. Taught at St. John's, Minneapolis, Minn., 1877 to 1880; Trinity, St. Paul, Minn., 1880 to 1884; Immanuel, Lewiston, Minn., 1884 to 1898; Emmaus, St. Louis, Mo., 1898 to 1900; Zion, Cologne, Minn., 1900 to 1916; Immanuel, Minneapolis, 1916 until retirement in 1929. In 1879 married Pauline Wieseke, Minneapolis, who died in 1935; survived by five sons and one daughter, 23 grandchildren and 39 great-grandchildren. Funeral services and burial at Hillside Cemetery, Minneapolis, conducted by the Rev. H. Buege. A. GIERKE

Edward William August Koehler (October 31, 1875, Wolfenbuettel, Braunschweig, Germany, to May 12, 1951, Chicago, Ill.), son of Heinrich and Luise Rasche Koehler; graduated, Concordia Seminary, St. Louis, 1899. Pastor at Zion, Billings, Mo., 1899 to 1902, and at First Lutheran, Knoxville, Tenn., 1903 to 1909; professor at Mosheim College, Mosheim, Tenn., 1902 to 1903, and at Concordia Teachers College, Addison and River Forest, Ill., 1909 to 1951; assistant pastor at St. Luke's, Chicago, 1920 to 1927, and at St. Paul's, Melrose Park, Ill., 1928 to 1935; vacancy pastor, St. John's, Forest Park, Ill., 1948 to 1950. Author of several books, including *The Annotated Catechism, A Christian Pedagogy, Summary of Christian Doctrine*, a pamphlet, "Conscience," and a number of monographs. In 1941 the Doctor of Divinity degree was conferred upon him by Concordia Seminary, St. Louis. In 1900 he married Louise Wesche, Ellisville, Mo., who survives with three sons, two daughters, five grandchildren, one great-grandchild, and one brother. Funeral services May 16 at St. Paul's, Melrose Park, Ill., with the undersigned as preacher and President Arthur Klinck of Concordia Teachers College, River Forest, as officiant. Burial at Concordia Cemetery, Forest Park, Ill. PAUL L. KLUENDER

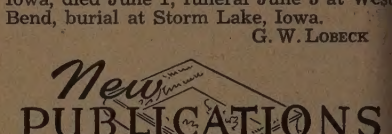
Herman Paul Kuehn (April 23, 1867, Willshire, Ohio, to May 14, 1951, Detroit, Mich.), son of the Rev. Herman Kuehn and Elizabeth, nee Kern; graduated Concordia, St. Louis, 1893. Served Emmaus, Dorsey, Ill., 1893 to 1901; St. John's, South Litchfield, Ill., 1901 to 1922; Immanuel, Lost Prairie, Ill., 1922 until retirement because of ill health in 1925; assisted in congregations of Detroit, Mich., area until 1936. In 1894 married Ida Roell, Fayetteville, Ill., who died in 1938. Survived by one brother, one sister, one daughter, and one grandson. Funeral conducted by the Rev. P. Luecker at Mount Calvary, Detroit, committal in Forest Lawn Cemetery, Detroit. CORR.

Richard C. Neitzel (September 8, 1875, Pomerania, Germany, to May 22, 1951, Springfield, Ill.), son of Robert and Augusta Wittstoch Neitzel; graduated Concordia Seminary, St. Louis, 1899. Pioneer missionary in Oklahoma, 1899 to 1901; pastor, St. Luke's, Kansas City, Kans., 1901 to 1913; Zion, Summit, Ill., 1913 to 1918. Since 1918 head of the Department of Practical Theology, Concordia Seminary, Springfield. Secretary of Synod's Wartime Bureau (1918); chairman of Synod's Catechism Committee. Received the honorary degree of Doctor of Divinity from Concordia Seminary, St. Louis, 1944. In 1900 married Martha Stenzel, Chicago, who died in 1929. Married to Anna Ansorge, St. Louis, in 1931, who survives together with four sons. Private services were conducted in the Seminary chapel on May 25, Dr. G. Chr. Barth addressing the mourners. Funeral services at Trinity, Springfield, Dr. H. Grueber and President E. F. Tonn speaking, the Rev. Martin Sommerfeld and Prof. F. Wenger serving as liturgists. Burial in Concordia Cemetery, St. Louis, Dr. Theo. Laetsch officiating. W. A. BAEPLER

Frederick J. Schneider (April 23, 1879, Venedy, Ill., to March 17, 1951, Murphysboro, Ill.), son of Frederick and Katherine Aring Schneider, graduated Concordia Seminary, Springfield, 1903; pastor, Babbtown, Mo., 1903 to 1906; Immanuel, Murphysboro, Ill., 1906 to 1930; Immanuel, New Dennison, Ill., 1906 to 1951; also taught parochial school in Babbtown and Murphysboro. In 1903 married Wilhelmina Gaudlitz, Altamont, Ill., who survives with two daughters and one son. Also surviving him are three brothers, one sister, and six grandchildren. Funeral services conducted by the undersigned, March 20, at Immanuel, Murphysboro, Ill. Burial in Pleasant Grove Memorial Cemetery, Murphysboro. W. T. JANZOW

DEATH NOTICE

The Rev. Wm. Schuelke, West Bend, Iowa, died June 1; funeral June 5 at West Bend, burial at Storm Lake, Iowa. G. W. LOBECK



The Life of Jesus. By Donald F. Irvin. The Muhlenberg Press, Philadelphia, 1951. 220 pages, 6×9. $3.00.

The life of Christ has been retold from the Four Gospels in language suitable for teen-agers and with full-page colored illustrations by Ralph Pallen Coleman. The readability was tested, and the resulting book should be very popular.

BOOKS RECEIVED

From The Christian Education Press Philadelphia, Pa.

Prayer Book for the Family Circle and for Personal Devotions. Edited by Karl H. A. Rest. 5⅛×7⅝. vii+184 pages. $1.50.

From Wm. B. Eerdmans Publishing Co. Grand Rapids, Mich.

Christianity and Classical Civilization. By Ralph Stob. 5¾×8¾. 198 pages. $3.00.

From The Friendship Press New York, N. Y.

The Traded Twins. By Robert N. McLean. 5⅝×8¼. 136 pages. Cloth, $2.00; paper, $1.25.

Forward Through the Ages. By Basil Matthews. 5⅞×8⅜. xii+275 pages. Cloth, $2.75; paper, $1.50.

From Harper & Brothers Publishers New York

Is Another World Watching? The Riddle of the Flying Saucers. By Gerald Heard. 5⅝×8⅜. xiv+183 pages. $2.75.

From Outlook Publishers Richmond, Va.

From This Day Forward. Thoughts About a Christian Marriage. By Kenneth J. Foreman. 4⅝×6¾. xvi+71 pages. $1.25.

From Van Kampen Press, Wheaton, Ill.

The Golden Text for Today. A Book of Daily Devotions. By Harry Rimmer. Volume I, January-June. 5⅜×7¾. 424 pages. $3.00.

d Remembers. A Study of the Book of Zechariah. By Charles L. Feinberg. 5½×7⅞. xii+283 pages. $3.00.

e Story of the King James Bible. By Frank E. Gaebelein. 5½×7¾. 63 pages. $1.00.

om *The Warner Press, Anderson, Ind.*

e Home Christian. By Carl Kardatzke. 4⅞×7⅛. vi+111 pages. 60 cents.

om *Zondervan Publishing House and Rapids, Mich.*

le's Expository Thoughts on the Gospels. By J. C. Ryle. Volume I—Matthew-Mark. 5¾×8⅞. 783 pages. $4.95. Volume II—Luke. 5¾×8⅞. 922 pages. $4.95.

MUSIC

Reviewed by Walter E. Buszin

One of the very best series of music treble choruses (SSA) printed in nerica is the *Mount Holyoke College oral Series*, published by M. Witmark d Sons and edited by Clara Tillinghast. e third group of this series has been leased and consists of the following mpositions:

l His Mercies Shall Endure. From *The Occasional Oratorio* (2-W 3390). By George Fr. Handel. Five pages, accompanied. 16 cents.

od's Time Is the Best. From *Church Cantata 106* (2-W 3391). By J. S. Bach. Eight pages, accompanied. 18 cents.

reat Is the Lord (2-W 3392). By George Fr. Handel. Nine pages, accompanied. 18 cents.

repare the Hymn, Prepare the Song. From *The Occasional Oratorio* (2-W 3393). By George Fr. Handel. Seven pages, accompanied. 18 cents.

uo Seraphim — Two Bright Seraphim (2-W 3394). By Gregor Aichinger. Seven pages, accompaniment optional. 18 cents.

lory to God in the Highest (2-W 3395). By Andreas Hammerschmidt. Ten pages, unaccompanied. Semichorus SSA and full chorus SSA. 20 cents.

e Fields of Light, Celestial Plains (2-W 3396). By Johann Wolfgang Franck. Five pages, accompanied. 16 cents.

wo Excerpts from Penitential Psalm No. V (2-W 3397). By Roland de Lassus. Two pages, three pages, unaccompanied. 16 cents.

rgan Concertos, Op. 4, Nos. 1—3 (Nos. 359—361). By George Fr. Handel. Edited by Karl Matthaei. Price of No. 2, $1.65; of Nos. 1 and 3, not established as yet.

edal Studies for the Organ (Nos. 2244 a and b). By Julius Schneider. Edited by Karl Straube. Two volumes, op. 48.44 and op. 67.25. $1.25 each.

Announcements

Ordinations and Installations

PASTORS

Ordained:

Schneider, Delwin B., Bethlehem, Oshkosh, Wis., by P. W. Lueders, June 17.

Ordained and Installed:

Pautsch, Alfred O., Christ, Waverly, Ill., by E. C. Pautsch, June 17.

Roth, Donald J., Bethlehem, near Adair, Okla., by Waldo J. Werning, June 10.

Scholz, Richard J., St. John, near Spencer, Wis., by Randolph Mueller, June 17.

Wildgrube, Erich, Emmaus (Ridgewood), Brooklyn, N. Y., by Erich H. Wildgrube, Sr., May 29.

Installed:

Bornemann, George W., St. John, Toronto, Ont., Can., by H. G. Kleiner, June 10.

Brenner, Rudolph, St. John, Hinsdale, Ill., by P. H. Scheer, June 3.

Dissen, Victor H., Immanuel, Auroraville; Trinity, Borth, Wis., by C. H. Clausing, June 17.

Fehner, Walter Martin, Grace, Long Beach, Calif., by M. J. Bruer, June 3.

Keiper, V. M., Grace, Paris, Ill., by J. G. Kaiser, June 3.

Kreutz, Victor E., St. John, near Howells, by R. Hildebrandt; Trinity, Howells, Nebr., by Edward C. Werner, June 10.

Lindemann, Fred, Our Redeemer, Chappaqua, N. Y., by L. H. J. Henze, June 10.

Luecke, O. William, Immanuel, Livermore, Iowa, by G. E. Mensing, June 10.

Meske, S., Zion, Bancroft, Nebr., by George C. Falsken, June 10.

Mueller, R. J., St. John, Ellisville, Mo., by Pres. E. L. Roschke, June 10.

Norden, Erwin, First, Ventura, Calif., by Elmer Ude, June 3.

Nuoffer, H. A., Gloria Dei, Huntington Park, Calif., by J. A. Schlichting, June 3.

Pralle, R. F. H., Zion, Downs, Kans., By H. C. Lubeck, June 10.

Rehmer, Rudolph F., Faith, Kent, Ohio, by Walter H. Werning, June 17.

Reiser, William E., St. Matthew, Secaucus, N. J., by Carl Bergen, June 10.

Riedel, Erhardt, St. John, White City, Kans., by H. W. Kamman, June 10.

Rimpler, Elmer G., Grace, Marble; Mt. Olive, Bovey, Minn., by O. H. Markgraf, June 10.

Schmidt, Reinhold, St. John, Nelson, B. C., Can., by R. B. Hamp, May 6.

Schmoock, G. T., Nazareth, Philadelphia, Pa., by M. A. Berner, June 3.

Stengel, Paul H. C., Trinity, Durham, Kans., by A. R. Lade, June 3.

Weller, Robert E., St. John, Rogers City, Mich., by L. A. Linn, June 10.

TEACHERS

Installed:

Hafemeister, Edmund, Immanuel, Englewood, Colo., by A. H. Schmid, June 10.

Hennig, A. L., Bethany, Milwaukee, Wis., by Geo. Beiderwieden, June 10.

Kelly, Cand. Adrian, Hope, Overland, Mo., by Karl Wm. Riehl, June 17.

Foreign Mission

Commissioned:

Tewes, Erward H., Hales Corners, Wis., as lay missionary worker and business manager for our mission in Japan, by O. H. Schmidt, June 10.

Cornerstone Layings

Charlotte, Mich., First, church, June 3.

Harvey, Ill., Trinity, church, May 27.

Dedications

Alexandria, Minn., Zion, church, June 10.

Hammond, La., Mt. Calvary, church, May 27.

Manhattan Beach, Calif., First, Chapel-Parish Hall, June 3.

Mt. Olive, Ill., Immanuel, renovated church, June 3.

Nameoki, Ill., Hope, parish hall, June 3.

Rochester, Minn., Trinity, church, June 10.

Sacramento, Calif., Town and Country, chapel, May 20.

Vancouver, B. C., Can., Concordia, church, June 10.

West Lafayette, Ind., University, chapel and student center, April 29.

Youngstown, Ohio, Redeemer, church, May 6.

Official Notices

Pastor G. A. Chatt has been appointed Visitor of the West Circuit of the Oklahoma District in the place of Rev. E. F. Peter, who has left the District. — Otto Hoyer, *President of the Oklahoma District.*

Mr. Rudolph H. Harm desires to enter our ministry and has applied for a colloquium. — H. J. Rippe, *President, Atlantic District.*

Pastor Carl F. Broecker of Chicago, Ill., has passed his theological examination conducted by Pastors Arthur A. Brauer, Herbert H. A. Harthun, and Theodore F. Nickel on April 30, 1951, in the office of the Northern Illinois District in Chicago. The Examining Committee of The Lutheran Church — Missouri Synod hereby declares Pastor Carl F. Broecker eligible for a call in our Synod. — Signed: Louis J. Sieck, D. D.; G. Chr. Barth, D. D.; F. A. Hertwig, *Chairman.*

Ed. J. Schick, Virdin, Ill., formerly pastor at Girard, Ill., is ineligible for a call.

Pastor H. Bruss of Bunker Hill, Ill., has been appointed Visitor of the Staunton Circuit in place of E. Widenhoefer, who has accepted a call into another circuit.

H. C. Welp, *President, Southern Illinois District*

Changes of Address

Pastors:

Bannon, Robert, 24635 Penn Ave., Dearborn, Mich.

Boriack, Louis G., R. 2, Riesel, Tex.

Brohm, Theodore L., Jr., *c. r. m.*, 1100 Fulton St., Apt. 2, San Francisco, Calif.

Dequin, Henry C., 415 E. Fifth St., Claremore, Okla.

Eggold, Henry J., Jr., 418 S. Walnut, Springfield, Ill.

Gehrs, Walter E., Kramer, N. Dak.

Haase, G. C., *em.*, 376 N. Smith Ave., St. Paul 2, Minn.

Hartenberger, Henry W., 1876 Erie St., Toledo 11, Ohio

Hauser, William G., St. John's Lutheran Church, Ireton, Iowa

Herrmann, John E., 6049 Bishops, St. Louis, Mo.

Huber, Louis, 605 Erie Ave., Sheboygan, Wis.

Koch, Paul G., R. 11, St. Paul 7, Minn.

Krach, George M., 18035 Prest Ave., Detroit 35, Mich.

Kratzke, A. C., 640 E. Ash, Lebanon, Oreg.

Kuehnert, Edward, Anna State Hospital, Anna, Ill.

Lammert, Fred R., 502 S. Progress, Edna, Tex.

Manns, Richard, 159 Dale St., Dedham, Mass.

Maschoff, Theodore, 318 S. Washington, Lebanon, Mo.

May, Wilbur T., Lutheran Mission, Aryanad P. O., Trivandrum, India

Meschke, B., 204 Omaha Ave., Norfolk, Nebr.

Meseke, E. G., 109 Hoener St., Waterloo, Ill.

Meske, Samuel, Bancroft, Nebr.

Nuechterlein, J., Geo., *em.*, 1808 S. Wenona, Bay City, Mich.

Pralle, R. F. H., Downs, Kans.

Pultz, W. G., 611 Walnut St., Woodland, Calif.

Radtke, Chaplain Ralph R., 114 Berkshire Rd., Waterloo, Iowa

Ross, R. R., *c. r. m.*, 3927 Meda Pass, Fort Wayne, Ind.

Schabacker, M., Jr., 246 West 16th St., Chico, Calif.

Stelter, G. R., 1419 Wabash Ave., Fort Wayne 4, Ind.

Storm, Harold W., 10202 Lamontier Ave., Cleveland, Ohio

Strasen, Prof. Martin, 2730 W. McKinley Blvd., Milwaukee 8, Wis.

Wegner, H. H., R. 3, Shawano, Wis.

Widenhoefer, Edward A., Renault, Ill.

Wollenburg, William J., 326 Dix Road, Jefferson City, Mo.

Teachers:

Eggers, Wilbert, Emma, Mo.

Kirchoff, Alfred B., 529 Christine Rd., Wichita 17, Kans.

Schlichting, Albert, 522 W. Fifth St., Reno, Nev.

Zelt, Melvin A., 12240 W. Pointe, Inkster, Mich.

Coming . . .

• • • in future issues of the growing family magazine

This Day

Each 64-page issue is full of practical ideas, interesting articles, special features for the whole family. Here is a sample of some of the reading pleasure and inspiration in store for you in the coming months:

- EXPERT ADVICE ON CHILD TRAINING ("Telling Children About God" — "Are You Doing the Teacher's Work?" — "Teamwork Is a Christian Word")
- INTERESTING PERSONALITY SKETCHES ("Baby Snapper" — "The Lady Who Turns on the Stars" — "The Keeper of the Clock")
- SHORTCUTS AND MONEY-SAVING HINTS ON HOME MANAGEMENT
- TEMPTING RECIPES to stir lagging appetites
- STRAIGHT-FROM-THE-SHOULDER ADVICE for more contented, happy, balanced living
- ECONOMICAL, SUCCESSFUL IDEAS for entertaining both grownups and children
- GRAPHIC PICTURE STORIES ("The Master Goes a'Shopping," a chuckle-filled picture story of a husband who tries to show his wife how to shop more economically)
- STORIES OF ADVENTURE, ROMANCE, HOME LIFE, HOME PROBLEMS ("The Strong Woman," a loyal wife's courage under trials — "No House Divided," a young man's lesson in dependability)
- BEAUTY AND POPULARITY HINTS

Subscribe Now! You'll read each issue from cover to cover. Scores of pictures — many in gorgeous full-color — bring each page to life. "*THIS DAY* displays the art of printing at its best. There are pictures in every issue which one can easily frame. *THIS DAY* contains just what is needed in the home today to build Christian character in both the parents and the children," writes an enthusiastic subscriber from Cedar Falls, Iowa.

Make *THIS DAY* a trusted member of your family-reading circle
Subscribe TODAY on the coupon below

COUPON

Please send me a one-year subscription to *THIS DAY*, for which I enclose $3.00

NAME .....

ADDRESS .....

CITY ..... ZONE ..... STATE .....

"I want to congratulate you on the finest magazine I have ever subscribed to. I wish that I had known about it sooner. The magazine is really a fine piece of work, especially the pictures and interesting articles." —From Moville, Iowa.

THIS DAY - 3558 South Jefferson Avenue - St. Louis 18, Missouri